
Jovis 11. die Novembris, 1680.

Ordered,

THat Mr. *Turbervill* have leave of this
House to Print his Information relating
to the Horrid Popish Plott.

Will. Goldesborough.

Cler. Dom. Com.

BY vertue of this Order I appoint *Norman
Nelson* to Print this NARRATIVE, and
and that no other Person print the same.

Edw. Turbervill.

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THE FULL
NARRATIVE

And Further
DISCOVERY

OF
EDWARD TURBERVILL of Skerr
in the County of Glamorgan, Gent.

OF THE
Horrid Popish Plott.

CONTAINING
Many Remarkable Passages concerning the
Trial of *William* late Viscount *Stafford*.

WITH
An Account of the Gent. of *Greys-Inn*,
who appeared in Court before the Lord High
Steward to invalidate Mr. *Turbervill's* Evidence.

L O N D O N,
Printed for *Norman Nelson*, at *Grey's-Inn Gate* in
Holbourn. M. DC. LXXXI.

THE FULL
NARRATIVE

And Truth

DISCOVERY

OF
EDWARD T. BERNETT'S

in the County of Gloucester, Georgia


OF THE
FEDERAL JUDICIAL

OF THE
MAY RESEMBLE

OF THE
OF THE

The Epistle Dedicatory
To his GRACE
JAMES
Duke of Monmouth.

May it please your Grace,

 *S I have had the Honour to march
under Your Banners in the Field,
so I now presume to appear under
the Ensigns of Your Impartial
Justice. I am fully satisfy'd, that
in the delivery of my Evidence, I utter'd no-
thing but the Truth. So that if by this humble
Address to Your Grace, I presume to make You
the Patron of Truth, I hope Your Grace will
pardon my Presumption, when You shall be
pleas'd to consider that I had no other way to
make a publick acknowledgment to the World,
how deeply I am engag'd to Your Grace for those
many Favours which You have bin pleas'd to
showr upon my Undeserts. And for those ill
Reflections that have bin thrown upon me by
the Guilty for my Duty to my Sovereign, I
value them but little; and far the less, as one
that has some reason to believe that Your Grace*
B has

The Epistle Dedicatory.

has a better Opinion of me. That honour I shall
alwayes study to advance by a studious obser-
vance of Your Graces Commands, humbly ho-
ping that to the rest of Your signal Favours, You
will be pleas'd to add the Acceptance of this
small Offering from

Your Graces

Most Devoted and most

Obedient Servant,

Edward Turbervill.

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IT cannot be expected that a Person, who gives an Information to a Parliament, taken up with Multiplicity of Important and Weighty Affairs, should trouble such a Great and Solemn Assembly with more than what is at that time absolutely necessary, the bare matter of Fact. But there are still many other Requisite and Material Circumstances, which are reserv'd for a more Copious rehearſal. As to the First, the forwardneſs of ſome Printers has bin too nimble for me. And therefore as to the Latter, which was that which I alwayes intended to do, I have here made publick thoſe Additions and Recollections of Memorie, which being Truths neceſſary to be known, and full Answers to the Demands of Public Satisfaction, I have here joyn'd to the reſt, and made all into one Body.

And firſt, that I may give ſome accompt of my ſelf, (for the Popiſh Priests and Traytors, though careleſs enough at another time, are very Inſpective into the Credit and Converſations of thoſe that appear as Eyidence againſt them) I am to tell the World, That I was born at *Skerr*, in the County of *Glamorgan*; being deſcended from the Antient Family of the *Turbervills*, that came in with *William the Norman*, commonly call'd the *Conquerour*, Of whom it is Recorded in Story, That in the time of *Rufus* the Son of King *William*, that *Paganus Turbervill*, was one of the Twelve Knights that aſſiſted *Fitz-Haimon* in the Conqueſt of the County from one of the Princes of *Wales*.

The Ancient Seat that belong'd to the Family, was *Coycey Caſtle*, which after it had continu'd in the Name for

for Thirteen Generations successively, was at length carry'd away by Marriage into the Family of the *Gamages*; and after that into That of the Earls of *Leicester*, in whose Possession it now remains.

During my Infancy, my Father and Mother being both Papists, and strict in their Way, even to the height of Bigotry and Superstition, I was brought up in all the most exact Precepts and Doctrine of the Church of *Rome*. So that, it was no small part of my Devotion, not onely to hear, but very often to say Prayers my self for the good Success of the Affairs of the Church (meaning the Church of *Rome*) which were to be Transacted in the Year 1666. And I very well remember, that one Night, my Fathers House being full of Strangers, I was lodg'd with two Priests, who at the same time told me, That I had had a greater Honour then if I had layn with two Angels. For that the Angels were but the Servants and Messengers of God; but that a Priest could command him from his Heavenly Throne, and give him to whom they pleas'd to be eaten. A piece of Blasphemy, which I not being then able to contradict, made me very much admire the vast power of those holy Incarnates: but having better since consider'd of it, has not a little augmented my astonishment at the Irreligion of those pretended Votaries.

In the Year 1672, which was the Eighteenth of my Age, being a Younger Brother, I was recommended to wait upon the Lady *Molineux*, Daughter to the Earl of *Powis*, as her Gentleman Usher; in which Capacity I was by her entertain'd, and liv'd in the said Earls House about Three Years. By which means, and by my Sedulity in Attending and Assisting at Mass, I became very intimate with Father *William Morgan*, then Confessor to the said Earl of *Powis* and his Family. This *Morgan* was also a Jesuit, and as it were a kind of Provincial and Director of all the Jesuites in the sever-
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ral Counties of North-Wales, and those of Shropshire and Staffordshire. I will not undertake to particularize all the Treasonable Discourses, and Communications between this Jesuitical Confessor, and the said Earl and his Lady; but among the rest, this I have often heard the said Morgan several times repeat to the said Earl and his Lady, That the Kingdom was in a high Fever, and that nothing but Blood-letting could restore it to Health; for then the Catholick Religion would flourish. To which the said Earl would many times reply, That it was not yet time; However he made no question but that such means would be us'd with all convenient speed; or words to that effect. And so confident they were of this Revolution, that I have often heard the said Lady Powis tell the said Morgan both publickly and in private, That when the true Religion (meaning that of Rome) should be restored, which she doubted not would be brought to pass in a short time, she would perswade her Husband to make a Gift of a Parcel of Land to the value of 200 l. per Annum, toward the Foundation and Maintenance of a Nunnery.

And for a farther instance of their Confidence and Assurance in this Important Particular, while I continu'd in the said Family, there was one Madam Remige, a French Woman, and a Violent Papist, living at the same time with my Lady. This Gentlewoman marry'd my Brother, and was a Person in whom my Lady greatly confided; upon which accompt the Countess would frequently take her along with her, when she went into Confessor Morgan's Chamber, at such time as they had their private Consults; where I have also frequently observ'd Father Gawn, Towers, Evans, Sylliard, Roberts, Parry, Owens, White, the Earl of Castlemain and other Priests and Jesuits to meet. When they met, they were wont to shut up themselves sometimes for one, sometimes for two hours, more or less; and when their Consults brake up, the said Remige and Mor-

gan the Confessor would seem to be in Raptures, frequently repeating their joy for the hopes they had that the *Romish* Religion would suddainly be establish'd in *England*. Which they did not doubt but to bring to pass, notwithstanding they had met with a very great Disappointment, which was the Peace made up with *Holland*. For, said they, if the Army at *Black-Heath* had bin sent into *Holland* to assist the *French*, when they lay with their Armies about *Amsterdam*, *Holland* had certainly bin Conquer'd, and then the *French* would have bin able to have assisted them with his Forces to establish Popery in *England*. Which Assurances of theirs in these and many other Expressions of the same nature, importing their Confidence to set up the *Romish* Religion, they frequently repeared as well to my self, and in my hearing. In prosecution of which Design, the said *Morgan*, as I have just cause to believe, took several Journeys to *London* and several Parts of *England*, and Voyages also into *Ireland*, to give and take directions for carrying on the Grand Plott. Upon the Discovery whereof, the said Madam *Remige* and her Husband, having privately sold their Estate, fled into *France* either in *May* or *June* last past, for fear of being apprehended: the said Madam *Remige*, as I am assur'd by many Circumstances, being privy to all or most of the Transactions of the Conspiracy.

And for the Earl of *Castlemaine* himself, about *May* last was Two Years, I was present at Mass with the Lord *Powis* in *Vere-Street*, when the said Earl said Mass in his Sacerdotal Habits, according to the Rites and Ceremonies of the Church of *Rome*.

Among the rest of the Masses at which I assisted for this so earnestly expected Restoration, it happen'd, that one time a Spider fell into the Challice after the Consecration of the Wine: Which the Priest observing, went on however with his Lurry, till he came to the Consummation of the Wine; at what time fearing that the
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Liquor of Life might prove the Potion of Death, he made a full stop, and sent me away to Father *Morgan* the Confessor, to know what he should do? Whereupon the Confessor considering well the danger of the draught, in a very surly manner, as being vex'd either at the Accident or the Carelesness of the Priest, commanded me to bid him let it alone. Which caus'd me not a little to suspect the Credit of their Faith. For it was my belief, that the most Venomous Animals in the World must of necessity lose their Poison in the real Blood of Christ. Nor did I observe that the said Spider was taken out, wash'd and burnt, and the ashes lockt up in the Sacrarie, as ought to have bin done.

Much about this time great Lamentations were made, as well by my Lord and Lady, as by the Priests that resorted to the House, and many Curses pronounc'd against Capt. *John Scudamore* of *Kent-Church* in the County of *Hereford*, for having apprehended and sent to Gaol one *Eliot*, a Priest. Which was a great disturbance and disappointment of their designs, and occasion'd them to take new Councils, and make new Provisions for the carrying on of the Plott.

Having thus continu'd very devout in this same Secular course of Superstition and false Worship for the space of Three years or thereabouts in the said Earl of *Powis's* House, my Lady his Countess, and the said *Morgan* were very pressing with their Arguments to perswade me to enter into Religious Orders. Particularly the said Countess highly encourag'd me thereto, by willing me, That if I would but follow my Studies, and make my self Capable of Advancement, I could not want Ecclesiastical preferment. Promising withal, to take care of me her self: and further saying, That she did not question but to get me made a Bishop in *England* by her Interest. For that upon the Restoration of the *Romish* Religion, there would be great occasion for Men of Parts, of whom to make Bishops, and to employ

employ in the Management of the Affairs of the Church.

This was a Course of Life which no way corresponded with my humour, altogether Martial; However, being assur'd by the Hopes of Preferment, and relying upon the Promises of my Lady, I resolv'd to submit my self to the persuasions of the Countess, who thereupon gave me Ten pounds to carry me to *Doway*. In order to this Religious Design, as I then thought it, I took Shipping for *Newport*; Where I was no sooner Landed, but I found my self presently in the embraces of two Fryers, who upon Intelligence of my coming, were sent to meet me. They seem'd to be very glad to see me, caressing and entertaining me with all the Kindness I could expect, all the way to *Doway*. Where being arriv'd, I was presently admitted into the Convent of *Recollects*, who are a sort of *Franciscans*, that pretend to a Purity above all the rest, and are therefore collected together to make that Profession.

In this same Monasterie I spent about Three Weeks; but instead of that Seraphic Piety, and Purity of Religion which I expected, observing nothing among those pretended Brethren, but Malice, Envy, Backbiting and Detraction of one another; and instead of refin'd Devotion, nothing but refin'd Hypocrisie, my Zeal grew cold, and I began to think of nothing more, than how to make my Escape.

I observ'd their Nastiness, in the Ceremonious burial of their Lice. For the Purity of their Religion not admitting them to shift their Habits, once a Fortnight they make a great Fire, and then shake their Nasty garments over it, to the dismal consumption of Thousands and Ten Thousands, singing certain Psalms or Hymns over the Funeral Piles of their Filthy numerous Vermin.

I observ'd their Hypocrisie, when they carry'd me to one of their Exercises, which they call Disciplining them-

themselves. For the performance of which piece of severity, they betook themselves to a dark Gallery, and there stood with their Cloaths tuck'd up about their Middles, and their Lower parts all bare. Every one had a kind of Whip in his hand, which is compos'd of an Iron chain of about a foot long, with three other smaller chains branching from the bigger, well furnish'd with Fishhooks. But I observ'd they layd on with so much mildness, and so much favour to one another, as if it had bin rather a Sport than a Penance. However, I at that time would not seem to take notice of their remissness, but looking upon it as my duty, gave my next Neighbour, an old Fat haunch'd Lay-Porker, a clawing Lash, as he did also to the Next to him; which put all the rest into a very great Disorder. Upon which I ran away to my Chamber, and lock'd my self in, not without some bodily fear of what might have bin the reward of my pretended Mistake, had I staid. But soon after the Father or Master of the *Novitiates* came to my Chamber, and bid me not be surpriz'd at the sight of such a severe Penance, as being the effect of an extraordinary zeal to subjugate and mortifie our Sins of the Flesh. Which would have bin a very sower piece of Mortification indeed, had the punishment bin as terrible as they made the World believe, by the terrible visage of their Instruments of Execution.

Believing therefore that neither Hypocrisie, nor Nastiness were any Signs or Marks of True Religion, I resolv'd to make my Escape from those Dens of Lice and Dissimulation; which I did soon after, though not without great difficulty. For whether they suspected my Intentions or no, I cannot tell; but this I am sure of, that some few dayes before I got loose, one Father *Cudworth*, Guardian of the Monasterie, told me, That if I did not continue with them, I should lose both my Life and my Friends. Adding farther, That the King,

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meaning

meaning his Majestie, should not last long, and that his Successor should be wholly for their purpose. And after my escape, meeting with Father *Cross*, the Provincial of the said Monks, he told me, That had he bin at *Doway*, when I made my escape, I should never have come into *England* again. With such a mortal hatred they pursue all those that have had the Opportunity to have any knowledg of their vain and abominable Superstitions.

Upon my Return into *England* I found my Entertainment very cold. For the Earl of *Powis*, and his Lady, together with all the rest who had encourag'd me to betake my self to a Monastic Life, were become my utter Enemies, threatening to take away my Life, or at least to get my Brother to dis-inherit me. Which vast piece of their Malice and Revenge they easily wrought upon my Brother to accomplish.

Being thus left Friendless and destitute in *England*, I went over to *Paris*, where I had another Brother that was a *Benedictine* Monk in that City.

At *Paris* I staid a considerable time, and during my Residence there, came acquainted with one Father *Clifford*, who told me among other things relating to this Kingdom, That the Lord *Stafford* was a Person of that undoubted and extraordinary Zeal, that he would run the utmost hazards for the benefit and advantage of the Church of *Rome*; further saying, That there were a great many devout and zealous people in *Staffordshire*, that were Persons of Discretion, and such as were fit to be entrusted in the management of any Affair that tended to the Support of the *Roman* Catholic Faith.

Another time, one *Latham*, a Priest, and *Benedictine* Monk, being upon his departure with Cardinal *Howard* for *Rome*, with great Confidence told me, That though the Retinue of the Cardinal were at that time but ordinary and slender, yet he did not doubt to see his Eminency return into *England*, with a Splendor befitting his degree,

degree, and dignify'd with the highest Characters that the Pope could bestow upon him. And that for his part, though he had been proffer'd to be made Prior of the *Benedictines* at *Paris*, he had refus'd it; rather choosing to follow the Cardinal's Fortunes, and to depend upon the Hopes of that preferment, which he was well assur'd he should obtain by the means and favour of the Cardinal. And indeed it was the general discourse among the Monks at *Paris*, especially the *English*, who should be an Abbot, and who a Prior, upon the suddain Restoration of the Catholic Religion in *England*. More then that, an Eminent Monk of the great Abby of *St. Germain* declar'd in public, That the *English* were a very unhappy Nation, that had not a Man, who had the Courage to Restore Religion by taking away the Life of one Single Person. And that the World may be sensible, that there was no Degree in the Church of *Rome* that did not concern it self in the Grand Design, a Father of the *Carthusians* told me, That were he not oblig'd by the Vow of his Order, never to stir from his Convent, He himself, although he were not of the *English* Nation, would be the person that would undertake the Work, for the General Good of the Universal Church of God. One Mr. *Rivers* also, a Gentleman well known to many of this Nation, advis'd me to get the Recommendations of the Prior of the *Benedictines* at *Paris*, and of the Lord *Thomas Somerset*, who was a Canon of *St. Peters* in *Rome*, then at *Paris*, with what other Recommendations I could get, and to hasten to *Rome*, by which means there was no question but I might get to be admitted into Cardinal *Howard*'s Family, who would shortly be in great Authority in *England*; adding further, That had he not engag'd himself to be Tutor to Sir *Charles Shelly*'s Children, with whom he was then going for *La Fleche*, he would take the same course as he had propos'd to my self; For that upon the Restoration of Religion, they who had taken the most pains, would be the best provided for. But

But these Arguments not prevailing, I was by my Brother perswaded to return into *England*; and in order to that Journey by my said Brother and the said Prior of the *Benedictines*, recommended to the acquaintance of the Lord *Stafford*, then at *Paris*, by whom about the latter end of *Novemb. 1675*. I was readily entertain'd, and being look'd upon as a Gentleman, had the Honor of a Frequent and Free access to his Lordship. During my Attendance upon my Lord, which was about three Weeks, his Lordship having, as I am apt to believe, receiv'd some private Intimations from the Prior and my Brother, began very gradually with me, telling me in the first place, That being a Gentleman, who had bin bred up to no Calling, and was now deserted by my Friends and Relations, I must inevitably fall into such ill Courses, as would bring me to some unhappy end. For the preventing whereof, it would be better for me to undertake an Action, wherein if I succeeded, it would make me happy in this World; or if I miscarry'd, would procure me an everlasting Crown in Heaven. Having thus rais'd my Expectations, at another time he added, That he had a piece of Service to propose to me, that would not only restore me to the good Opinion of my own Relations, but for ever oblige both them and their Posterity. As I was willing to embrace all Opportunities to advance my own Fortunes, so it may be certainly thought, that I was no less inquisitive, what piece of Service it was, that was expected from me. But my Lord *Stafford*, being unwilling presently to commit so great a discovery to my knowledg, would by no means open his Mind to me, but exacted from me, all the Imaginable Obligations to Secresie, which I gave his Lordship in the most solemn manner he could possibly invent. Which being done, he again repeated to me the great Advantages that would accrue both to my self and the whole *Catholick Cause*, if I stood firm and prosper'd in what I

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was to undertake; and then told me in direct Terms, That I might make my self and the Nation happy, by taking away the Life of the King of *England*, who was a Heretick, and consequently a Rebel to God Almighty. This being a Proposal very surprizing, I desir'd his Lordship to allow me some short time to consider of it, and promis'd withall to give him my answer at *Diepe*; where his Lordship at that time had signify'd his intentions to me to embarque for *England*. Accordingly I went before to the place appointed: but my Lord altering his Journey, went with Count *Grammont* to *Calais*, and from thence sent word to me, expecting him at *Diepe*, to make haste for *England*, and to attend him at *London*. But then growing sensible of the Impiety of the Proposal made me, and well knowing that my answer would be nothing satisfactory to his Lordship, I resolv'd to go for *England*, and so to avoid all farther Importunities from his Lordship, by receiving any farther Obligations from Him, I enter'd into the *French Service*, and had the Honour to be admitted into the Duke of *Monmouth's* Regiment, by a particular Recommendation from his Grace, at the humble Request of my Worthy Friend *Sir Ed. Stradling*.

Having spent some time in the *French Army*, I return'd for *England*, and by the Kind favour of *Philip Hoby Esq;* continu'd with him at his house at *Neath Abby* in the County of *Glamorgan*, till the late Levies of *Souldiers* for *Flanders*, at which time I made haste away for *London*, and understanding the Lord *Powis* was not a little in the favour of his Royal Highness the Duke of *York*, I made my addressees to his Lordship, to recommend me to the Duke for an Employment; giving his Lordship an accompt of my Condition, and desiring him to believe, That though I could not conform to a Religious Life, yet I made no question but by my Services in the Field I should retrieve the good will of his Lordship, and the rest of my Friends and Relations.

His Lordship, with a seeming Compassion made answer, That I ought in the first place to implore the Heavenly Assistance ; and that in order thereunto, I should go and make my Confession to the Earl of *Castlemaine*, who was then in my Lords Chamber ready to say Mass. Accordingly I went and made my Confession in obedience to his Lordships Directions. But notwithstanding my compliance in Spirituals, I was altogether neglected, as to those Temporal Favors which I daily sought by his Lordships means. For which as I have just cause to suspect, I have great Reason to thank his Countess, who is so much a *Romanist*, as never to trust a Person whom she has once injur'd.

Thus finding the Professors of the *Romish* Religion so full of Treachery, Malice, Hypocrisie and Revenge, I absolutely renounc'd all future hopes and dependencies upon it, and seriously resolv'd sincerely and heartily to conform to the Discipline of the Church of *England*. And I hope there is no true Protestant will have the worse opinion of Me, for listening to the Voice of Conscience, and choosing to follow the Light of Truth, because I was once a wanderer in the By-ways of Popish Darkness. 'Tis not to be thought but that I must expect to be prosecuted and pursu'd by the Malice of their Tongues : For indeed it was a main endeavour of my former Friends and still unkind Relations, because I could not confine my self to one of their Cloysters, by exposing me to hardship and necessity, to precipitate me into evil Courses, that so I might become obnoxious to their Fury. But as I am one that know they can fix nothing upon me for Truth, so I value not their Scandals or Reproaches, from which I make no Question but to clear my self, when ever there shall be occasion.

At the time of the Tryal of *William Viscount Stafford*, when I was to give my Evidence, I was not a little concern'd

cern'd at first, not doubting but that all the Opposition in the World would be made against me, and that all the Scandals and Reproaches would be thrown upon me, that all the Craft of Papistical Equivocations could fix upon my shoulders; But on the other side, I was not a little encourag'd, when I saw who the persons were that after so long a preparation were brought to make their appearance against me.

The first was the Lord *Powis's* Butler, whose particular interest and dependance I leave to publick Censure.

The second a Gentleman of *Grey's-Inn*, who has often declar'd to the World his calamitous Condition, that he was so Pocky and so poor, that he was weary of his life, and for that reason provok'd several people to cut his Throat, to the end he might be quit of his misery; but by the charity of a Gentleman who is Physician to the Lords in the *Tower*, he was patch'd up and supported till he was call'd to the Barr; by the credit whereof he marry'd a Wife with a small Fortune, which is now almost spent.

Now I leave it to all the World to judge, what such a man, unprincipld, would not do to gratifie a Person that had preserv'd him from Starving, and to ingratiate himself with a Party, which he thought would be prevalent, and from which no doubt he had very large Promises, according to the usual custome of those People.

My Brother appear'd next, who declar'd that my Elder Brother gave me Seven pounds never to see me more; which Money he said I received, after I went from *Doway*; though in truth I never did. A very kind Brother to give, and certainly a very much injur'd Brother to be satisfy'd with such a small pittance of his future Expectations for the continuance of such a Mortal Separation. But 'tis no wonder, since the Difference in Religion engages Brother against Brother,

ther, that they who could prevail with my Elder Brother to dis-inherit me, could prevail with a Younger Brother to play the Fool in publick, by appearing against me to so little purpose. However I believe he was deluded to it, and so I pardon him.

The last that appear'd against me, was my Lord Castlemaine's Steward, which was more then his Lord himself could do, and therefore a testimony of little value. He pretended, That for Three Years he had not bin half a Week out of my Lord's Company; though upon examination it was found that he had mistaken Fifteen Months in his accompt.

From all which we may make this Judgment, What a sort of People we have to deal with; and what difficulties we labour under, that we are not only requir'd to give in Evidence upon Oath, but must be forc'd to prove by collateral Testimonies of our Lives and Conversations, that Truth is Truth; and that our Evidence must be cavill'd at by those that bring such poor and pitiful Sorts of reproach to confront us. However, it was my happiness, that my Circumstances were attested by several Persons of great Estates, and unquestionable Reputation.

My Brother gave me seven pounds a year to the more; which Money he said I received, after I went from home; that **S. I. N. I. S.** A very kind Brother to give, and certainly a very much injured Brother to be fairly'd with such a small pittance of his Estate. But 'tis no wonder, since the Difference in Religion engages Brother against Brother,

